

ISLAM AND THE MUSLIM WOMAN TODAY

MARYAM JAMEELAH

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About Author

Maryam Jameelah was born Margaret Marcus to a Jewish family in New Rochelle, NY, on May 23, 1934. She grew up in a secular environment, but at the age of nineteen, while a student at New York University, she developed a keen interest in religion.

Unable to find spiritual guidance in her immediate environment, she looked to other faiths. Her search brought her into contact with an array of spiritual orders, religious cults, and world religions; she became acquainted with Islam around 1954. She was then greatly impressed by Marmaduke Pickthall's The Meaning of the Glorious Koran and by the works of Muhammad Asad, himself a convert from Judaism to Islam. Jameelah cites Asad's The Road to Mecca and Islam at Crossroads as critical influences on her decision to become a Muslim.

Through her readings in Islam she developed a bond with the religion and became a vocal spokesperson for the faith, defending Muslim beliefs against Western criticism and championing such Muslim causes as that of the Palestinians. Her views created much tension in her personal life, but she continued to pursue her cause.

She embraced Islam in New York on May 24, 1961, and soon after began to write for the Muslim Digest of Durban, South Africa. Her articles outlined a pristine view of Islam and sought to establish the truth of the religion through debates with critics. Through the journal, Jameelah became acquainted with the works of Maulana Sayyid Abu Ala Maududi, the founder of the Jamaati Islami (Islamic Party) of Pakistan, who was also a contributor to the journal.

Jameelah was impressed by Maududi's views and began to correspond with him. Their letters between 1960 and 1962, later published in a volume entitled Correspondences between Maulana Maudoodi and Maryam Jameelah, discussed a variety of issues from the discourse between Islam and the West, to Jameelah's personal spiritual concerns.

Jameelah traveled to Pakistan in 1962 on Maududi's advice and joined his household in Lahore. She soon married Muhammad Yusuf Khan, as his second wife.

Jameelah has been particularly concerned with the debate between Islam and the West, an important, albeit not central, aspect of Mawdudi's thought.

Today she lives in Lahore and continues to write on Islamic thought and life

THE MUSLIM WOMAN-HER ROLE IN SOCIETY

Those convinced of the superiority of modern values regard the social position of the Muslim woman as inferior on the basis of Islamic teachings concerning : (1) guardianship in marriage ; (2) polygamy ; (3) divorce ; (4) purdah or the strict segregation of the sexes. Hence a growing reformist movement afoot in all Muslim countries to condemn what has been the foundation of Muslim society since its inception as “un-Islamic” and enforce laws in conformity with those prevailing in non-Muslims lands. The purpose of this essay is to demonstrate the inherent superiority of those Islamic teachings pertaining to women and why to tamper with them is mischief-making of the first magnitude.

Much pity is wasted by the exponents of modern femininism on the poor Muslim girl who does not have the opportunity of selecting her own spouse but must accept the husband her parent or guardian choose for her. She is invariably depicted as tyrannized by a domineering father and worthy of no personal rights at all.

An objection is often raised in regard to the Islamic system on the ground that the parents choose a husband for the girl who ought to be allowed to choose for herself. However, in all countries and among all peoples it would be agreed that a young girl who chose a husband of whom her parents disapproved would be courting disaster leading to the ruin of the family. On the other hand, no Muslim parent would ask his daughter to remain with a man whom she disliked. She would be taken home again. In Turkey where the circle of the grown-up girl’s male acquaintances has been enlarged so as to include relations of a marriageable degree, the daughter of a friend of mine informed her father that she wished to marry Fulan Bey. Her father said, “All right. But you clearly understand that if you violate one old custom, you break through all old customs which depend on it. If you marry Fulan Bey of whom I do not approve as a husband for you---remember I know something of men and you do not---you cannot come home to me in case of disagreement and divorce for I shall not receive you as I should be bound by law to do if an unhappy marriage had resulted from my choice for you. Take what I can give you with my blessing and go your way.” The girl gave in, deciding to be guided by her father’s knowledge and experience. **Islamic Culture,* Muhammad Marmaduke Pickthall, op. cit, pp. 147-148.

No Islamic institution has been more unfairly maligned than polygamy which is cited as irrefutable proof of the degradation of Muslim womanhood and interpreted as sensual license. At best our modernist reformers depreciate it as appropriate only for “backward” societies and should be tolerated only under the most exceptional circumstances. We must understand that this apologetic interpretation by our modernists has no basis either in the Quran or Hadith, but is entirely the result of mental slavery to the values of Western civilization. The horror with which the Western world regards polygamy is due to an exaggerated individualism which dominates modern society to the extent that adultery is regarded as far less abominable.

There is no doubt about the fact that the strongest argument in favour of a ban on polygamy is that no woman can relish the idea of a permanent rival sharing the bed of her husband. Maryam Jameelah’s argument loses much of its weight in the eyes of an ordinary Muslim woman because she happens to be the second wife of her husband. It is well known that it is the first wife and not the second who usually suffers most in a polygamous family. However, polygamy is necessary not only to check immorality and the promiscuous propensities of men but to a very great extent to save innocent women from being thrown to the vultures. A husband who has decided to marry another woman will do so whatever the law. Those who demand a total ban on polygamy consciously or unconsciously want that whoever wants to marry a new wife should turn his first wife out of his house together with all her children. Otherwise they ought to have demanded that not only should polygamy be banned but divorce too should not be allowed in any case and men should be forced to live with their first wives whatever the circumstances. This is what Christianity prescribed before the advent of the modern age. How disastrous that provision proved to be is no secret. * “Polygamy from the Woman’s Point of View,” Anwar Ali Khan Soze, *The Radiance Viewsweekly,* New Delhi, January 8, 1967, pp. 13-14.

It is a matter of shame and regret that the family laws are being mutilated in many Muslim countries so that the Holy Prophet, his Companions and our greatest divines, who nearly all married more than one wife, would be considered as “criminals” under contemporary legislation!

The Islamic laws pertaining to divorce have been almost as harshly condemned as polygamy. The permission granted by the Shariah for a man to divorce his wife in private is cited as cited as another proof of women’s inferior status under Islamic law. “Talaq” or unilateral repudiation is an unpardonable evil, they insist, because it allows a man to divorce his wife arbitrarily for the most trivial and flimsy reasons. Therefore “talaq” should be a punishable crime and only that divorce on such drastic grounds as adultery or incurable insanity should be recognized as valid by the court. While the Shariah provides a decent, honourable and dignified way for an unhappy couple, miserable in each other’s company, to part in peace, our modernist reformers insist that men and women of hopelessly incompatible temperaments be compelled by the law to remain in wedlock. And because no secular law can compel a man and woman to love each other if they do not, if they cannot find gratification together, they will be compelled to seek it elsewhere. The only alternative is to persuade the court, through lies and slander, to grant them a divorce, and create a public scandal, thus both ending as moral wrecks. Because a man who would divorce his wife without good reason would be of bad character, the woman is infinitely better off free to marry again. Yet our modernist reformers strive to enact legislation to compel him to keep her and abuse her more than ever.

Purdah/veil, or the strict segregation of the sexes, has been under no less heavy fire from our modern educated who are insisting upon the abolition of the veil as “un-Islamic” co-educational schools, female franchise, the utmost encouragement for women to seek employment outside the home and their full participation in public life. The acme of the “emancipation of women” is represented by state sponsored parades of unveiled girls in uniform marching through the streets of the capital waving banners and shouting nationalistic slogans, ladies casting their ballots at election time, public “beauty” contests where the seminude candidates are examined by the judges much as prize cattle at a fair or women dressed like men fighting in the army or working on a factory assembly-line. In modern civilization a woman is entitled to honour and respect only to the extent to which she succeeds in performing the functions of a man while at the same time exhibiting her maximum beauty and charm to the public. The result is that the role of the two sexes in contemporary society is thoroughly confused. Islamic teachings cannot tolerate such perverted cultural values. In Islam the role of the woman is not the ballot-box but maintenance of home and family. Her success as a person is judged according to her fidelity to her husband and the rearing of worthy children. A Muslim woman is expected to live in privacy. Purdah is the indispensable means to this end. While men are the actors on the stage of history, the function of the women is to be their helpers concealed from public gaze behind the scenes---a less exciting and more humble role perhaps, but no less essential for the preservation of our way of life.

DUTIES OF THE MUSLIM MOTHER

The primary duty of the Muslim mother is to make every effort to persuade her children to abide by the teachings of the Quran and the Sunnah of the Holy Prophet. Many are the Muslim women in non-Arab countries who devoutly recite Quran in Arabic each morning without the slightest comprehension of its meaning. Many are the more religiously-inclined girls, especially those who have enjoyed a modern education, who read Quran, Hadith and other Islamic literature as if these were merely some noble, abstract philosophy. Not for a moment would it occur to them to abandon attending dirty films at the cinema, listening to vulgar songs over the radio and singing them automatically or going out to mixed social functions in tight, immodest dress. Muslim mothers should tell their adolescent daughters and sons that just because all their friends at school or college are doing these things, they do not become right. Muslim women must read Quran and Hadith so that its instructions are practically implemented in their everyday lives. Too many Muslim households keep their copy of the Quran wrapped up in a beautiful silken cover on a high shelf merely to gather dust. How these hundreds of thousands of idle Qurans must be making their silent plea: “Oh take me out ! Read me ! OBEY me !

Mothers are accustomed to reading in women’s magazines that they must simply accept the violent rebellion of their young against long-established moral and religious values, their foolish, obnoxious behaviour, their irresistible

attraction for the trivial and frivolity, their utter contempt for all that is “traditional” and their impatience for revolutionary “change” ---that is, atheism and materialism---as an inherent biological fact of modern adolescence and youth and that nothing can be done about it except abjectly resigning oneself to the prevailing trends. This is utterly fallacious. There is nothing inevitable about this, much less are all efforts to resist so absolutely hopeless as current propaganda would have us believe. Our youth are naturally reaching to what they have been taught in their homes, in their schools and colleges and what they read, see and hear in the mass-media. If these taught the Islamic way instead of the Western way, they would feel, think and behave entirely differently. In creating this essential transformation, the woman as the decisive influence upon her growing child can perform a crucial role.

Islamic teachings on Purdah demand that the women lives in privacy and dignity and spend most of her time at home, only going out when compelled by necessity or perhaps occasional visits to relatives or female friends. The best influence a mother can exert on her growing children is to set a good personal example. A mother who is always diligent in her household tasks, caring for, supervising and disciplining her children and who keeps busy with Salat, Quran readings and other virtuous works, provides the most favourable Islamic atmosphere for the young child which will greatly help off-set the multitudes of undesirable influences he will encounter as he grows up. Mothers should start Islamic education for their children at the earliest age. The Hadith tell us of children of the Sahabah who were reciting Quran even before they were weaned ! As soon as a baby begins to speak, he should be taught the Kalimah, and such Islamic expressions as Bismillah, Alhamdulillah, Allahu Akbar, inshallah, mashallah, Salat etc. and as soon as he is able to stand and walk, he should be encouraged to imitate her (as all toddlers love to do) when she is saying her Salat. When children reach the age of seven, mothers should insist that they say their Salat regularly and punish them after the age of ten if they fail to do so. Thus children should become accustomed to performing their duties to God and to their fellow beings long before puberty. Observance of these duties should be accompanied by a simple and clear explanation of their significance according to the age and intellectual capacity of the child. She should entertain her young children with the thrilling deeds of the great Muslims past and present and try to inspire them with the desire to emulate these virtues. When the child is old enough to read, the mother should make freely available around the house Islamic books and pamphlets appealing to children and encourage him to read them for himself. Older children and adolescents should not only be told not to go to dirty films at the cinema or listen to useless programmes over radio or television but explicitly what is wrong with them. If the mother owns a radio or television set, she should restrict her listening to Tilawat, news bulletins, good poetry recitations and healthy educational programmes. Under no circumstances should she permit “pop” music to be heard in the house because this is the worst possible moral influence on the children. If ever children start singing these vulgar songs they have heard and learned from neighbours’ radios and television sets, she should hush them and tell them how ashamed they should feel to be heard singing such dirt !

The Muslim mother must on no account ever consent to sending her children to Christian missionary schools or convents where they are totally alienated from their religious and cultural heritage although she must realize that the Government national schools do not provide a much happier solution. She must supplement this materialist education with instruction in Arabic, Quran and Hadith from private tutors at home if she can afford it or in the mosque if she cannot and with such Islamic training as she herself can give. She should carefully read all her children’s textbooks and point out to them that much which is taught to them is not correct and even false and evil and she should explain why it is so in the most convincing manner.

The Muslim mother should try to make her home within her means an attractive place. Most Pakistani homes I have seen here in Lahore, even of middle-class people, are dingy and dirty. Too many Pakistani women I know have the dirty habit of continuously littering the floors of their homes, particularly the courtyards and kitchens, with garbage and rubbish. They would rather live in filth than sweep it up themselves. Islamic education should teach girls cleanliness and orderliness. Women should not feel ashamed to clean and sweep the house themselves. They should not depend upon servants always to do it for them. If she is prosperous, the Muslim housewife must be convinced of the necessity to avoid any ostentation or wasteful spending on the house; expensive unnecessary furnishings like Western-type sofas, dressing tables, and useless knick-knacks should be avoided. Artistic calligraphy from Quran and Hadith hanging on the walls of her rooms should serve a double purpose of decoration and above all, the reminder that this is an Islamic home ! Photographs of family or friends should not be framed or displayed since showing these pictures is contrary to Islamic teachings. An Islamic education should teach girls at least the rudiments of hygiene, first-aid and good nutrition with

instruction on how to prepare tasty “Halal” meals. Many Muslim women are so ignorant of the rules of good nutrition that they do not know how to feed their children adequately even when the proper kinds of foods are easily available and they can afford them.

An illiterate and apathetic woman cannot possibly counteract the anti-Islamic influences which are harming her children day and night. Only an intelligent, educated and enthusiastic Muslim womanhood can prove equal to the tasks which confront her now.

QASSIM AMIN AND THE "EMANCIPATION" OF THE MUSLIM WOMAN

The necessity for the strict segregation of the sexes, the veil, woman's place in the home as faithful wife, her responsibility for the rearing of the children and the management of household affairs, the husband as the head and the provider of the family, his right to divorce his wife in private at his discretion and polygamy --- all these practices our Holy Prophet, his Companions, our Imams, traditionalists, jurists, theologians and ulema of all schools of thought in Islam for more than thirteen centuries unanimously accepted without question as the basis of Muslim society. Not until European imperialism put an end to the independence of the Muslim world did any Muslim ever feel the slightest inclination to revolt against what had always been universally taken for granted as the position of woman in Islam as laid down by the teachings of the Holy Quran and Sunnah.

The first Muslim in history to wage a campaign against Purdah was Qassim Amin (1865-1908) ---a Kurd by origin, a judge by profession and a disciple of Shaikh Muhammad Abduh who spent most of his life is Cairo. During the course of his French education, Christian missionary polemics convinced him that Purdah, polygamy and divorce were responsible for the weakness and degradation of the Muslims. The more his French education argued for the superiority of modern Western culture, the more crushing grew his humiliating sense of inferiority regarding his own.

Perfect civilization is based upon science, he wrote, and since Islamic civilization reached its full development before the true sciences were established, it cannot be taken as the model. Like all civilizations of the past, he argued, Islamic civilization has its defects. He insisted it lacked moral originality and denied that the Muslims, even in the Prophet's day, were any better than other men! The path to perfection, he argued, was science and since Europe was the most advanced in the sciences, it was marching on the path to social perfection. "Europe is ahead of us in every way," he wrote, "and although it is comforting to think that while they are materially superior to us, we are morally better but that is not true. The Europeans are morally more advanced and all classes possess the social virtues. The freedom of women in Europe is not based on custom and feeling but on rational and scientific principles. It is useless to hope to adopt the science of Europe without its morals; the two things are indissolubly connected and we must therefore be prepared for change in every aspect of our life." * *Arabic Thought in the Liberal Age,* Albert Hourani, Oxford University Press, London, 1962, pp. 168-169.

These thoughts inspired Qassim Amin in 1901 to write the first book by a Muslim to attack Purdah---- The New Woman ---- where he portrayed Muslim home life in the blackest colours: He wrote:

Man is the absolute master and woman the slave. She is the object of his sensual pleasures, a toy as it were with which he plays whenever and however he pleases. Knowledge is his, ignorance hers. The firmament and the light are his; darkness and the dungeon are hers. His is to command and hers is to blindly obey. His is everything that is and she is an insignificant part of that everything.

—quoted from *Childhood in the Moslem World,* Samuel Zwemer, op. cit., 158.

Qassim Amin was the first Muslim to prescribe the reform of the Muslim home on Western lines as the panacea for the social problems in the Muslim world.

Look at the Eastern countries! You will find women enslaved to man and man to the ruler. Man is the oppressor in his home, oppressed as soon as he leaves it. Then look at the European countries! The government is based on freedom and respect for personal rights and the status of women has been raised to a high degree of respect and freedom in thought and action.

—*Arabic Thoughts in the Liberal Age,* Albert Hourani, op. cit., p. 168.

The real cause of the decay of the Muslims, wrote Qassim Amin, is the vanishing of the social virtues as a result of ignorance. This ignorance begins in the family. To improve the position of women, Qassim Amin advocated a modern Western education which would not only enable them to manage the household but also equip them to earn their own living for until a woman could support herself, he argued, she would always be at the mercy of male tyranny. Modern education would put an end to this "tyranny" and stop the veiling and stop the veiling and seclusion of women. Seclusion of women in the home, he argued, is harmful because it is a result of lack of trust. Men do not respect women they shut them up in their homes because they do not regard them as entirely human. Man has stripped woman of her human attributes and confined her to one function only which is that he should enjoy her body. The same contempt, he insisted, underlies the practice of polygamy. No woman would willingly share her husband with another and if a man marries a second wife, it could only be by ignoring the wishes and feelings of the first. Divorce he considered as hateful and if it is to be practised at all, women must have the same rights to it as men. There is no reason why women should not enjoy equal political rights with men but he insisted that they needed a long period of education before they could actively participate in public life.

The New Woman is a glaring illustration of the utter enslavement of the modern Muslim to Christian and humanist ideals. Indeed, as one reads this book, it is difficult to believe that its author was a Muslim and not a Christian missionary.

The polemics of The New Woman against Muslim society are without any foundation in fact. What Qassim Amin did was to blindly accept all the attacks of the Christian missionaries without ever bothering to investigate the true situation of the Muslim woman with an unbiased and open mind. The truth is that even in this decadent age, the average Muslim home radiates warmth, love and fellow-feeling. Family ties in the Muslim world are stronger than elsewhere. In the traditional family setting, the Muslim woman enjoys dignity, honour and respect as wife and mother. She observes Purdah not because of "male tyranny" but because she knows this is in her own best interest. Of course Muslim women endure heavy affliction but this is much more due to the general poverty and deprivation than any social inferiority of the woman as such.

In this blind worship of modern Western civilization, Qassim Amin could not foresee in 1901 how the deminist campaign in the West, a generation later, would lead to an epidemic in the West, a generation later, would lead to an epidemic of crime, lawlessness and universal indulgence in illicit sex as a result of the complete disintegration of home and family.

Western civilization has proved to be very cruel to its womanhood. On the one hand it wants woman to bear the burden of nature single-handed and on the other hand, this civilization calls her out to perform the multifarious duties of a man. Thus she has been placed squarely between two grindstones. Moreover, this same propaganda has enticed women in such a way that they are always trying to make themselves more and more attractive to the opposite sex and thus outrage their decency by means of scanty dress or even nudity. They have been turned into playthings in male hands. Islam has proved to be a real benefactor to woman because it has associated each woman to a single man and absolved her from all other men. Islam has placed a high value on those pursuits which are assigned to her by the dictates of nature. Western civilization, on the other hand, has made her the slave of numerous men and has attached a false notion of disgrace to all tasks truly befitting a woman. Islamic teachings regarding the home and family exactly correspond to and befit the real womanly nature.

—personal letter to me by Maulana Sayyid Abul Ala Maudoodi, April 1, 1961.)

The campaign Qassim Amin waged in his book at the turn of the century against Purdah has, with the full support of Christian missionaries and Western imperialism, borne its luxuriant fruit. As a result of his efforts, in every Muslim land, a whole crop of women has sprung up like weeds, determined to destroy the true role of the Muslim woman and reform her until her way of life becomes indistinguishable from her sisters in the modern West.

ISLAM AND THE "EMANCIPATION" OF THE MUSLIM WOMAN

Today no Muslim country is uncontaminated with a fierce propaganda campaign against Purdah as "reactionary obscurantism" and insisting upon female "emancipation" as essential for the economic and social development of our community.

As Dr.Muhammad Muqqadam, Vice Chancellor of Tehran University was reported to have stated in The Pakistan Times, Lahore, October 19,1967 :

"No country can be modernized unless its women gain complete emancipation. He said that in the Orient where modernization had come late, the people were still reluctant to liberate themselves from outdated and traditional modes of thought. 'Unless we are willing to go along with the rest of the world, we will not survive as living nations,' he said. The role of women in the developing countries of Asia and Africa, he said, was clear. They must participate in the social, cultural and political life of the country. The evils attendant upon modernization, he insisted, were less than some people were inclined to imagine".

The symposium held in Lahore on August 1967 on "Female Emancipation in the Two Decades of Pakistan's Existence," organized by the Pakistan Council for National Integration was an outstanding example of this same view point.

If we claim to be Muslims and insist that Islam is the foundation of the ideology of our country, is it not our duty to know what our faith teaches us on this subject?

Regarding the notion of female "equality", verse 34 in Surah an-Nisa tells us that men are in charge of women because God has made the former to excel the latter and because they spend of their property for the support of women. This means that no Muslim woman should be obliged to earn her livelihood unless she possesses no property, has lost her husband through death or divorce and has no other male relative to provide for her. The Quran teaches that the husband is both master and friend to his wife; his duty is to treat her with justice, love and kindness and in turn the wife must be loyal and obedient and owe him her implicit trust unless he happens to be of bad character. The Quran describes the husband to be a degree above the wife not to make him a cruel tyrant but for the preservation of the family. In families where the wife is economically independent, the husband automatically loses his role as head of the household. Consequently, when the mother dominates, the children lose all respect for the father.

Surah an-Nur, verses 30-31, forbid Muslim men to look at strange women or Muslim women at strange men and commands men and women alike to cast their gaze down. Women must wear head veils and drew them over their bosoms and not display their beauty to anyone except their husband and close family relations within the prohibited degrees of marriage. This verse by implication bans painting the face with cosmetics or any kind of dress designed for sex-appeal. The Hadith tell us that when Asma, the sister of Hazrat Ayesha, once appeared wearing transparent clothes, the Holy Prophet rebuked her saying that once a woman reaches puberty, nothing of her should be exposed except her face, and hands. In Surah al-Ahzab, verse 55, Allah admonishes the wives of the Holy Prophet to stay in their homes and forbade Muslim women to go out for pleasure adorned in finery and dress or behave in public in any manner that attracts attention to themselves. They can converse freely only with close family relations within the prohibited degrees of marriage, their husbands, their servants or their slaves. Verse 53 of this same Surah orders the believers to show due respect for the wives of the Prophet by requesting of them from behind a curtain. Verse 59 says that when Muslim women find it necessary to go out, they should wear an outer garment enveloping the entire body so that they may be recognized as virtuous believers and not be molested. The Quran orders the wives of the Holy Prophet, and by implication all Muslim women, when they find it necessary to meet strange men, not to behave in a flirtatious manner as would arose amorous desire but to utter straight-forward and customary speech. The Hadith forbid Muslim women to be alone with any man not her husband or within the prohibited degrees of marriage, to live alone part from her

family or to undertake any long journey without escort by her close male relations. If the most authentic Hadith strongly discourage women from participating in the public congregational prayers in the mosque and urge them to perform their devotions in the privacy of their own homes as most pleasing in the sight of Allah, how then can a Muslim tolerate women as secretaries, bank clerks, air hostesses, waitresses in restaurants, models, singers, dancers or actresses over the radio, television and in films? Surah an-Nur, verses 1-24, threatens the most severe penalties both in this world and the Hereafter to those who indulge in any sexual relations outside of marriage. In Islam there is no such thing as a "double-standard" for the Quran and Hadith make no distinction between men and women who indulge in illicit sex and threaten both equally severe punishment. What then, could be more irrefutable evidence of Islam's support of Purdah than this testimony from the Quran and Sunnah? The restrictions Islamic injunctions place upon the movements of Muslim women are intended solely for their own benefit to prevent and restrain men from taking unfair advantage. Islam is unique among the religions of the world in that it not only condemns immorality but also forbids the believers to engage in any of the social practices leading to it.

The first champions of the movement for women's "emancipation" were none else than Marx and Engels, the founders of Communism who preached in their Communist Manifesto (1848) that marriage, home and family were nothing but a curse which kept women in perpetual slavery. Therefore they insisted that the woman must be "liberated" from domestic servitude and achieve full economic independence through whole-time employment in industry. The subsequent champions of feminism insisted that women must be granted as much freedom to indulge in illicit sex as the men through co-education, employment outside the home alongside men, mixed social functions and courtship before marriage in semi-nude fashions, mixed social functions which include drinking, drug taking and dancing with contraceptives, sterilization and abortion to prevent unwanted pregnancies and state controlled nurseries and public boarding schools assuming the responsibility for the rearing of the children, many of whom would be illegitimate. This is in essence what the modern concept of "women's rights" amounts to.

The Vice-Chancellor of Tehran University tries to assure his audience at the Gulberg School of Home-Economics in Lahore that the evils attendant upon modernization were less than some over-anxious conservatives and reactionaries were inclined to imagine. But are these fears really unfounded? Let us look at the result of "female emancipation" in the West.

"We are living in a Babylonian society," says American historian and columnist, Max Lerner. "The emphasis is on the senses and the release of sexuality. All the old codes have been broken down" Until recently, the Church, the Government, the family and the community have dictated what can and cannot be expressed in public. However, now these institutions have been over-run by the demands of a mass society that demands to see and hear everything. Across the United States of America, audiences pack art houses and neighbourhood theatres to watch the multiple orgasms of a seldom-clothed young Swedish actress in I, a Woman. Italian director, Michelangelo Antonioni breaks the taboo against head-on, total nudity in Blow-up. In Barbarella, a film built around the endless seductions of a French comic-strip heroine, Jane Fonda hops from one nude scene to the next in celebration of the erotic life. Portrait of Jason, a remarkable voyage into the twisted soul of a black, male prostitute, compresses in less than two hours all the raw language and candid corners of life that today find free expression in almost every independent American film. The Jesuit theologian, Father Walter J. Ong, says: "We are going to have to live with a degree of freedom much greater than anything we've known in the past…" * "Our Anything Goes Society-Where is it Going?" *Readers Digest* , April 1968.

And what has been the effect of this decadence upon the Muslim countries? One of the most potent sources of both female "emancipation" and moral corruption is the cinema industry:

Every girl in Hira-Mandi (the red-light district in Lahore) has histrionic ambitions. All of them want to become movie queens. Towards the realization of this ambition, they are prepared to offer any sacrifice. A large number of them end up having arrived nowhere after having allowed themselves to be subjected to the lust of the so-called producers and directors. The easiest and most commonly exploited women in the movie game are these. Most of them never go beyond itsy-bitsy walk-on parts. A large number of extra girls in the films come from this source. A few, of course, have risen high. Most of the city's hotels are used for purposes of a "good time". Some hotel waiters act as procurers. Many of the restaurants are used as places of assignation. These women can be found at the city's bus-stops. The city's cinema houses are also well-known huntling-grounds. Cinema boxes are not infrequently used for purposes other than watching

a movie. Police surveillance of these activities is lax. * “Focus on Prostitution in Lahore,” *The Pakistan Times,* March 29-30,1968.

Is producing an army of women like Christine keeler or Marilyn Monroe part of our “national development programme”?

The propaganda campaign for female emancipation waged by the press, radio and cinema belittles the role of woman as wife and mother and describes those who stay in their homes raising their children as an unpardonable economic loss of half of the nation’s man-power! The rapid spread of co-education in Muslim lands, officially encouraged, which has spawned the pernicious growth of the promiscuous intermingling of the sexes has been responsible for many social evils as well as ruining the young lives of countless individuals concerned. Co-education is based on the fallacy that there is no inherent distinction between the sexes and that both men and women should be trained to work at identical tasks in full-time careers outside the home. Consequently, girls who attend co-educational schools receive the worst possible preparation for marriage and motherhood. Yet this same propaganda insists that the emancipated woman’s primary duty is still her home ! In other words, this means that the modern woman must bear a double burden! In addition to earning her own living in full-time employment outside the home, she must at the same time somehow perform the near-impossible task of fulfilling all her obligations to her husband and children and keep a spotless house single-handed ! Is this justice?

Have the new family laws enacted in most Muslim countries to conform with the legal codes of the West, really improved the position of our women? This kind of legislation is very carefully indeed to specify a minimum age for marriage but conveniently forgets to place any similar restrictions upon illicit affairs between young boys and girls who are prohibited to marry under these laws. In most Muslim countries, in contradiction to the whole spirit of Quran and Sunnah, polygamy is being more and more restricted and even forbidden by the modernists who never bother to pose the question whether it is better for a woman to share her husband’s love with another woman who is also his legitimate wife and maintain her right to remain under the protection of his roof where her children can receive the love and care of a father or would she rather see her husband forced into clandestine illicit affairs because the law of the law of the land prohibits him from marrying again until he divorces her first and throws her and her children out? Is it not far better for the woman who is not getting on well with her husband to be divorced by him in private so that the unhappy couple can part in peace, each free to marry again, or should the case be decided by a Court and the husband, to be rid of the marriage tie, he compelled to falsely charge his wife with immoral conduct or insanity in order to convince the third party of the “necessity” for the divorce, resulting in public scandal and the poor woman’s reputation ruined for life?

Actually the champions of female “emancipation” are not at all interested in the personal happiness and welfare of the women concerned. At the Lahore symposium, one of the speakers, Mrs. Satnam Mahmud, herself an ardent supporter of the All Pakistan Women’s Association, frankly admitted that though Western women are blessed with material plenty and complete social freedom and equality, they are not necessarily happy. If peace of mind is the aim, she confessed, then the path of the so called emancipation may not be the answer. Begun Kaisera Anwar Ali, a seasoned social worker and pillar of A.P.W.A., expressed bitter disappointment in those highly-educated women ignorant of their own religious and cultural background and national languages, apparently overlooking the fact that the activities of her organization are in every way supporting and encouraging these unfortunate developments.

The movement for “female emancipation” should be recognized by all Muslims for what is – a malignant conspiracy to destroy the home and family and eventually wreck our entire society. The cheap slogans of “women’s rights,” “emancipation” and “progress” only serve as a smoke screen to obscure its real intentions. The movements for female emancipation in the Muslim world cannot but lead to the same catastrophe that has already happened else where universal indulgence in illicit affairs with the sexual behaviour of the humans involved so degraded as would shock the wild beasts of the jungle and as an inevitable result of the destruction of home and family and indeed, the whole moral and social framework, an epidemic of juvenile delinquency, crime and an atmosphere saturated with violence, unrest and lawlessness. The history of the civilizations of the past is sufficient proof that when vice and immorality run rampant, no society can long survive.

THE FEMINIST MOVEMENT AND THE MUSLIM WOMAN

The most radical movement in recent times which is revolutionizing the whole social structure and changing the entire basis of human relationships is the Feminist movement, popularly known as the drive for Women's Liberation.

The Feminist movement is not a unique product of the modern age. Its historical precedents reach back into antiquity. In his Republic, Plato advocated the abolition of the family and social roles determined by sex; in literature, the ancient Greek classical comedy, Lysistrata and much more recently, Henrick Ibsen's (1828-1906) drama, A Doll's House preached feminist ideals. The Victorian economist and philosopher, John Stuart Mill and the German socialist, Friedrich Engels in his essay, The Subjection of Women, which he wrote in 1869, laid the theoretical foundations of Feminism. In 1884 Engels publically proclaimed marriage as a "dreary mutation of slavery", urged its abolition and suggested public responsibility for the rearing of children.

In America, Feminism was the outgrowth of the movement for the abolition of slavery and the Temperance movement for the legal banning of liquour. Women who joined these organizations soon discovered that to make their cause effective, they required political power. The historical milestone of the Feminist movement was the Seneca Falls Convention in 1848 which in its manifesto, demanded women's rights to her complete control over her property and earnings, the right to divorce her husband, guardianship of the children and an end to sexual discrimination in employment along with the right to receive equal pay with men for the same work, and most important, female franchise. As the campaign for women's suffrage grew, the more conservative Feminists limited their cause to the single issue of suffrage. In 1920 with the passage of the 19th amendment to the American Constitution giving women the vote, the majority of women activist as well as the public assumed that with female franchise, women's rights had been fully obtained. After this, the Feminist movement lay dormant for more than forty years.

On December 14, 1961, President John F. Kennedy signed an Executive order establishing the President's Commission on the status of women. Its mandate was "to examine and recommend remedies to combat the prejudices and obsolete customs and mores which act as obstacles to the complete realization of women's rights." The President's Commission was the first official body ever to examine the status of women in the United States.

Thus the "silent fifties" came to an abrupt end with the beginnings of Feminist confrontation politics in the early 1960's ---marches, pickets and sit-ins. College and university girls began to participate in these political activities.

In contrast to the women who assembled at the Seneca Falls Convention in 1848 and merely protested against the ill-treatment and abuse of women by drunken husbands and achievement of their legitimate rights in marriage, control of property and earnings and equal pay with men for the same work, the demands of their modern successors are far more radical. In the largest and most enthusiastic Feminist demonstration ever held, on August 26, 1970, hundreds of women marched down Fifth Avenue, New York City, carrying placards which read : HOUSEWIVES ARE UNPAID SLAVES ! STATE PAY FOR HOUSEWORK ! OPPRESSED WOMEN! DON'T COOK DINNER! STARVE YOUR HUSBAND TONIGHT! END HUMAN SACRIFICE! DON'T GET MARRIED! WASHING DIAPERS IS NOT FULFILLING ! LEGALIZE ABORTION ! DEPENDENCY IS NOT A HEALTHY STATE OF BEING!

Today's Faminists are implacably opposed to any social roles being determined by sex. Feminists assert the absolute and unqualified equality of men and women, notwithstanding anatomical differences. They deny that there is any inherent biological distinction between men and women on the basis of sex which determines that the wife should be the housewife and mother and the husband the breadwinner and authoritarian head of the family. They believe that women should take just as active role in sexual intercourse as men and not be passive. They demand the abolition of the institution of marriage, home and family, assert complete female sexual freedom and that the upbringing of children should be a public responsibility. They insist that all women be given the right to complete control over their reproductive lives. They are demanding that all restrictions must be lifted from the laws governing contraception so that

devices can be publically advertised and available over the druggist counter to any woman regardless of her age or marital status and purchasable without a doctor's prescription. All laws restricting abortion should be removed and that women have a legal right to abortion at any stage of pregnancy. Abortions should not only be available on demand but should be supplied free by the state to any woman who wants one so that the poor can take full advantage of this facility. In schools, all courses must be equally co-educational ---home-economics must not be exclusively female and shop mechanics for boys. Segragation must be broken down in gymnasiums and physical education. Girls should be allowed to compete in all sports and physical exercises with boys at all ages. All mass-media must be radically changed to eliminate sex-stereotyping roles and portray women as equal to men in all fields of work and production. Children's books are criticized by feminists because they do not show in their stories more single-parent families, unmarried mothers and divorced women as models for the children. Girls should be given mechanical toys to play with and boys should be given dolls. Instead of the traditional institutions of marriage, home and family, radical Feminists propose men and women living in large communes where the welfare and rearing of the children would be a public responsibility. They are demanding that child-care centres are made available to parents on a 24-hour basis provided to the public as free on demand just as parks, libraries and recreational facilities are taken for granted in most American communities. Women must be financially independent and no profession or occupation should be barred to her on account of her sex.

A lot of women who may say that they just want to play the traditional roles are simply fearful—or unable to imagine other ways of being. Old roles can seen to offer a certain security. Freedom can seem frightening especially if one has learned how to achieve a certain degree of power inside prison. Perhaps they are just afraid of choices. We don't seek to impose anything on women but merely to open up all possible alternatives. We do seek choice as one of the functions which makes people human beings. We want to be full people, crippled neither by law or custom or our own chained minds. If there is no room in that in nature, then nature must be changed ! **The Rebirth of Feminism,* Judith Hole and Ellen Levine, *The New York Times,* New York, 1971, pp. 228.

One of the "alternative choices" for women the Feminists seek to make socially acceptable is Lesbianism (female homosexuality). One of the branches of feminism is the homophile organization known as The Daughters of Bilitis the aim of which is to promote lesbianism.

The women's liberation movement has members who were lesbians before its existence and those who have become lesbians since their involvement with the movement. For some of the latter, Lesbianism is a form of political protest. Say the radical feminists. "Lesbianism is one road to freedom—freedom from oppression by men. * Ibid., p. 240.

The Lesbian minority in America, which may run as high as ten million women, is a woman, who is drawn erotically to women rather than to men. Perhaps the most logical and least hysterical of all statements about homosexuality is the following by Dr. Joel Fort, psychiatrist and public health specialist and Dr. Joe K. Adams, psychologist and former mental health officer. The statement made in August 1966 is as follows :

"Homosexuals like heterosexuals should be treated as individual human beings and not as a special group either by law or social agencies or employers. Laws governing sexual behaviour should be reformed to deal only with clearly anti-social behaviour involving violence or youth. The sexual behaviour of individual adults by mutual consent in private should not be a matter of public concern. * *The New Woman* : *A Motive Anthology on Women's Liberation,* edited by Joanne Cooke and Charlotte Bunch-Weeks, Bobbs-Merill, New York, 1970. pp. 79-81.

What is the end-result of the radical feminist movement? What kind of society does Women's Lib. Seek to attain?

Thus women for men are alternatively angels and slaves to be worshipped one minute and spurned and exploited the next but seldom treated as equals. Concerning sex, our society has taught total abstinence for the first decade of sexual maturity (even masturbation is considered at best an unavoidable evil,) then life-long fidelity to one partner. All the while society does its best both to keep us ignorant and confused about what a well-developed sex-life can be and to convince us that the forbidden fruits of promiscuity surpass anything the "moral" person can ever taste. What a bundle of paradoxes ! If instead we could face without flinching our homosexual impulses and curiosity about how this or that act with such a person might feel, then we might be able to distinguish between an impulse which is immoral and

involuntary and action which of course must be taken deliberately in accordance with its likely consequences and our overall values and goals. What would happen if men rejected the male stereotype and acknowledge the values of oneness, humility, discussion, consideration, cooperation and compromise along with humility, respectful disagreement and conflict. We would not deny the richness of our sexual imagination nor the natural sexual element in all relationships. Just how it occurs—talking, touching, dancing or making love should be our guilt-free choice based on our own honest needs rather than a "moral" "masculine" stereotype.

What about the question of "fidelity" to one partner versus a diverse sex-life? Most adults seem to need to have a primary relationship which comes before all others. If a problem in the primary relationship, which is the most demanding but also the most potentially rewarding kind, makes us try to escape through an outside flirtation or "affair," this is bad not because of the sexual acts committed but because it is an escape. The problem remains unsolved.

All our relationships tend to be over-reserved. We need to loosen up and learn to express affection openly and physically. Would men's and women's liberation of the sort I have just described destroy the traditional American family? I think so. It is an institution with many drawbacks. Considerations of efficiency and economy and exposure to the difficulties and opportunities inherent in larger groups living and working together make it a good idea to experiment with some "communal" kinds of arrangement. * Ibid, pp. 122-125.

In Muslim countries, fortunately, the Feminist movement has not yet touched such extremes as this but as a result of westernization, Purdah is rapidly disappearing and women, revolting against their traditional roles, are patterning their lives more and more on the models of their Western sisters.

In the more fashionable and well-to-do urban classes, particularly in Tehran, the women spend less time in household work and more in social, professional, recreational and philanthropic activities. To go to the dress-maker or the hair-dresser, to have morning coffee or lunch with friends, to shop and attend parties, these constitute the daily routine for such women. They also enjoy taking meals in fine restaurants, going on holidays and engaging in sports. An increasing number of women of this class take an interest in cultural and charitable work. (p. 77).

In the cities of Lebanon, women are increasingly seen outside the home. On Sundays there are as many women as men on the crowded beaches of Beirut—the younger generation, ofcourse. Beach behaviour undoubtedly is a symbol of the loosening of bonds. In Lebanon the acceptance of Western dress styles has reached a stage where among the westernized middle and upper classes, there is little restraint even on those girls who wish to dress provocatively. In all social groups girls display a tremendous preoccupation with clothes and they are not usually casual clothes except for beach wear of picnics. In the winter suits are worn but in summer the standard garb for the university girl is a tight silk dress or skirt and a more or less transparent blouse. High heels and nylon stockings are standard and make-up is elaborate. Some Muslim girls (not university students) wear a completely transparent symbolic veil over their faces. A few years ago, girls were shy about being seen on the beaches with bathing suits, especially in a bikini. Now they take it in their stride and many wear scanty two-piece bathing suits. (pp. 122-123) * *Women in the Modern World,* edited by Raphael Patai, The Free Press, New York, 1967.

Feminism is an unnatural, artificial and abnormal product of contemporary social disintegration which in turn is the inevitable result of the rejection of all transcendental, absolute moral and spiritual values. The student of anthropology and history can be certain of the abnormality of the Feminist movement because all human cultures that we know of throughout prehistoric and historic times make a definite, clear-cut distinction between "masculinity" and "femininity" and pattern the social roles of men and women accordingly. The disintegration of the home and family, the loss of the authoritarian of the home and family, the loss of the authoritarian role of the father and sexual promiscuity have been directly responsible for the decline and fall of every nation in which these evils became prevalent.

Some may argue that if this is so, why is Western civilization so extraordinarily vigorous and dynamic and despite its decadence and moral corruption, still unchallenged in its world-domination?

When moral depravity, self-worship and sensual indulgence have touched extremes; when men and women, young and old have become lost in sexual craze; when men have been completely perverted by sexual excitements, the natural

consequences leading a nation to total collapse will inevitably follow. People who witness the progress and prosperity of such declining nations, which indeed stand on the very brink of an abyss of fire, are led to conclude that their self-indulgence is not impeding their progress but accelerating it. They think that nation is at the peak of its prosperity when its people are highly self-indulgent. But this is a sad conclusion. When the constructive and destructive aspect on the whole seems to have an edge over the destructive aspect, it is wrong to count the latter among the factors leading to the former.

Take, for instance, the case of a clever merchant who is earning high profits by dint of his intelligence, hard-work and experience. But at the same time, if he is given to drink, gambling and leads a care-free life, will it not be misleading to regard that side of his life as contributing to his well-being and prosperity? As a matter of fact, the first set of qualities is helping him to prosper whereas the second set is pulling him down. If on account of the positive qualities, he is flourishing, it does not mean that the negative forces are ineffective. It may be that the devil of gambling brings his whole fortune to naught in a moment and it may be that the devil of drinking leads him to commit a fatal mistake rendering him bankrupt and it may be that the devil of sexual indulgence leads him to commit murder, suicide or some other calamity. One cannot imagine how prosperous and triumphant he would have been had he not fallen a prey to these evils. Similarly is the case with a nation. In the beginning it receives an impetus from constructive forces but then, due to lack of proper guidance, it begins together round it the means of its own destruction. For a while the constructive forces drag it along under the momentum already gained. But the destructive forces that are working simultaneously weaken it so much that one stray shock can send it sprawling to its doom. * *Purdah and the Status of Woman in Islam,* Sayyid Abul 'Ala Maudoodi, Islamic Publications, Lahore, 1972, pp. 52-53.

Where can salvation for humanity be found?

"From the point of view of social structure, the teachings of the Shariah emphasize the role of the family as the unit of society—the family in the extended sense and not in its atomized, nuclear modern form. The greatest social achievement of the Prophet in Medina was precisely in breaking the existing tribal bonds and substituting religious ones which were connected on the one hand with the totality of the Muslim community and on the other hand with the family. The Muslim family is the miniature of the whole of Muslim society and its firm basis. In it, the man or father functions as the Imam in accordance with the patriarchal nature of Islam. The religious responsibility of the family rests upon his shoulders. In the family, the father upholds the tenets of the faith and his authority symbolizes that of God in the world. The man is in fact respected in the family precisely because of the sacerdotal function that he fulfils. The rebellion of Muslim women in certain quarters of Islamic society came when men themselves ceased to fulfil their religious function and lost their virile and patriarchal character. By becoming themselves effeminate, they caused the reaction of revolt among certain women who no longer felt the authority of religion upon themselves.

"The traditional family is also the unit of stability of society and the four wives that a Muslim can marry, like the four-sided Ka'aba, symbolize this stability. Many have not understood why such a family structure is permitted in Islam and stack Islam for it as if polygamy belongs to Islam alone. Here and again Muslim modernism carries with it the prejudice of Christianity against polygamy to the extent that some have gone even so far as to call it immoral and prefer promiscuity to a social pattern which minimizes all illicit relations to the extent possible. The problem of the attitude of the Western observer is not as important as that segment of modernized Muslim society which itself cannot understand the teachings of the Shariah on this point simply because it uses as criteria categories borrowed from the modern West.

"There is no doubt that in a small but significant segment of Muslim society today, there is a revolt of women against traditional Islamic society. In every civilization a reaction always comes against an existing force or action. In Islam, the very patriarchal and masculine nature of the tradition makes the revolt of those women who have become aggressively modernized more violent and virulent than, let us say, in Hinduism, where the maternal element has always been strong. What many modernized Muslim women are doing in rebelling against the traditional Muslim family structure is to rebel against fourteen centuries of Islam itself although many may not be aware of the inner forces that drive them on. It is the patriarchal nature of Islam that makes the reaction of some modernized women today so vehement. Although very limited in number, they are, in fact, more than Muslim men, thirsting for all things Western. They seek to become modernized in their dress and habits with an impetuousity which would be difficult to understand unless one considers the deep psychological factors involved.

“From the Islamic point of view, the question of the equality of men and women is meaningless. It is like discussing the equality of a rose and a jasmine. Each has its own perfume, colour, shape and beauty. Men and women are not the same. Each has particular features and characteristics. Women are not equal to men. But neither are men equal to women. Islam envisages their roles in society not as competing but as complimentary. Each has certain duties and functions in accordance with his or her nature and constitution.

“Man possesses certain privileges such as social authority and mobility against which he has to perform many heavy duties. First of all, he bears all economic responsibility. It is his duty to support his family completely even if his wife is rich and despite the fact that she is economically independent. A woman in traditional Islamic society does not have to worry about earning a living. There is always the larger family structure in which she can find a place and take refuge from social and economic pressures even if she has no husband or father. In the extended family system, a man often supports not only his wife and children but also his mother, sister, aunts, inlaws and sometimes even cousins and more distant relatives. Therefore in city life, the necessity of having to find a job at all costs and having to bear the economic pressure of life is lifted from the shoulders of women. As for the countryside, the family is itself the economic unit and the work is achieved by the larger family or tribal unit together.

“Secondly, a woman does not have to find a husband for herself. She does not have to display her charms and make the thousand and one plans through which she hopes to attract a future mate. The terrible anxiety of having to find a husband and of missing the opportunity if one does not try hard enough at the right moment is spared the Muslim woman. Being able to remain true to her nature, she can afford to sit at home and wait for her parents or guardian to choose a suitable match. This usually leads to a marriage which, being based on the sense of religious duty and enduring family and social bonds between the two sides, is more lasting and ends much more rarely in divorce than the marriages which are based on the sentiments of the moment that often do not develop into more permanent relationship.

“Thirdly, the Muslim woman is spared direct military and political responsibility although in rare cases there have been women warriors. This point may appear as a deprivation to some but in the light of the real needs of feminine nature, it is easy to see that for most women, such duties weigh heavily upon them. Even in modern societies which through the equalitarian process have tried to equate men and women as if there were no difference in the two sexes, women are usually spared the military draft except in extreme circumstances.

“In return for these privileges which the woman receives, she has also certain responsibilities of which the most important is to provide a home for her family and to bring up her children properly. In the home the woman rules as queen and a Muslim man is in a sense the guest of his wife at home. The home and the larger family structure in which she lives are for the Muslim woman her world. To be cut off from it would be like being cut off from the world or like dying. She finds the meaning of he existence in this extended family structure which is constructed so as to give her the maximum possibility of realizing her basic needs and fulfilling herself.

“The Shariah therefore envisages the role of men and women according to their nature which is complimentary. It gives the man the privilege of social and political authority and movement for which he has to pay by bearing heavy responsibilities, by protecting his family from all the forces and pressures of society, economic and otherwise. Although a master in the world at large and the head of his own family, the man acts in his home as one who recognize the rule of his wife in this domain and respects it. Through mutual understanding and the realization of the responsibilities that God has placed on each other’s shoulders, the Muslim man and woman are able to fulfil their personalities and create a firm family unit which is the basic structure of Muslim society.” **Ideals and Realities of Islam,* Syed Hossein Nasr, George Allen & Unwin, London, 1966, pp. 110-113.

In the vehement rejection of the cultural, moral and spiritual values, indispensable for maintaining the institution of the family, those who support the Women’s Liberation Movement are revolting against the whole Christian heritage of their own civilization.

Despite the evils of its feudalistic society and the abuses of the authority of the priesthood, medieval Europe enjoyed a social integration, stability, peace and harmony which is unknown to modern Europe. Here is a vivid and moving description of Christian family values practically implemented in medieval Europe as taken from the family chronicles of the famous German artist, Albrecht Durer (1471-1528) who, although a devout Christian, presents a picture of his own home life as very close to Islamic ideals.

Albrecht Durer, my beloved father, came to Germany, and stayed for a long time in the low countries, working with the great masters and finally came here to Nuremberg in the year of Our Lord 1455 on St. Eligius's day. And on this same day (June 25th) there was the wedding of Philip Pircheimer in the castle and a great reception under the big lime tree. Thenceforth, for a long time, my beloved father, Albrecht Durer served the old Hiernonymus Holper until the year of our Lord 1467. Then he gave him his daughter Barbara, a handsome, virtuous maid, fifteen years of age and they were married eight days before St. Vitus (June 8).

This good mother of mine bore and brought up eighteen children, often had the pestilence and many other severe illnesses, endured great poverty, ridicule, scorn, alarm, and misfortune, yet she never bore revenge. These brothers and sisters of mine, my beloved father's children, are all dead, some died young, the rest when adult. Only we three brothers are still living, so long as it may please God; namely, I, Albrecht and my brother Andreas, likewise my brother Hans, the third of that name out of my father's children.

This said Albrecht Durer, the elder, worked hard all his life and had nothing else to live on but what he earned for himself, his wife and his children with his own hands. He also had all manner of grief, temptation and adversity. And all who knew him praised him for he led an honourable Christian life, was a patient and gentle man, peaceable towards everyone and he was very thankful to God. He had little use for society and worldly pleasures; he was also a man of few words and god fearing. My beloved father took great pains to teach his children to honour the Lord. For his greatest wish was to bring up his children well so that they would be pleasing in the sight of God and man. Therefore he continually told us to love God and behave honourably towards our fellow men. And my father was especially fond of me for he saw that I was eager to learn. Therefore he sent me to school and when I had learnt to read and write, he took me away from school and taught me the goldsmith's craft. And when I had mastered this, I felt that I would rather be a painter than a goldsmith. When I told my father this, he was not pleased for he grieved at the loss of time I had spent as his apprentice. But in the end, he let me have my way and in the year of our Lord 1486, on St. Andrew's day (30th November) my father bound me as apprentice to Micheal Wolgemut to serve him for three years. In that time God gave me diligence and I learnt well but I also had to suffer much at the hands of his assistants. And after I had come home, Hans Frey negotiated with my father and gave me his daughter, Agnes and with her gave me 200 florins and we were married on Monday, July 7th before St. Margaret's day in the year 1494.

Later it happened that my father became ill with dysentery and no one could cure him. And when he saw death approaching, he submitted to it calmly and patiently and commended my mother to my care and bade us to follow in the way of the Lord. He received the last sacraments and died a Christian death, leaving my mother a sorrowing widow. He had always praised her to me exceedingly as a most godly woman. Therefore I resolved never to forsake her. All my friends ! I ask you in God's name when you read of my pious father's death to say a Paternoster and an Ave Maria for his soul and for the sake of your souls too, that we may, by serving God, succeed in living a good life and dying a good death. For it is not possible that one who has led a good life should die an evil death for God is merciful.

Now you shall know that in the year 1513, on a Tuesday before Rogation, my poor mother—whom I had taken care of for nine years since she came to live with me two years after my father died when she was quite penniless—was taken so ill early in the morning that we had to break open her door—for she was too weak to let us in and that was the only way we could get to her. We brought her downstairs and she received both sacraments for everyone knew she was about to die. She had never been well since my father died. More than a year from the said day on which she fell ill, in the year of our Lord, May 17, 1514, two hours before dark, my pious mother, Barbara Durer deported from this life with all the sacraments, absolved from pain and sin by papal authority. Before she died, she gave me her blessing and wished me divine peace with much good advice to guard myself from sin. And she was most afraid of death but she said she was not afraid to meet God. Any my mother's death grieved me more than I can say. May God have mercy on her soul ! It

was always her greatest pleasure to speak of God and see that we honoured Him. And it was her custom to go regularly to church and she always scolded me heavily when I did wrong. And she was always anxious lest I or my brothers should sin. And whenever I went out or came in, she would say, “God be with you !” And she constantly gave us solemn warning and had continual concern for our souls. And I cannot say enough about her good works and the kindness she showed to everybody or of her good name.

And it was in her sixty-third year when she died. And I buried her fittingly in accordance with my means. May the Lord grant me that I too die a Christian death and that I may join Him and His Heavenly Host, my father, my mother and my friends and may Almighty God give us eternal life! Amen. And in death she looked far sweeter than when she was still alive. **The Durer in Nuremberg:* Extracts from Durer’s Family Chronicles and Reminiscences, English translation by John M. Woolman, Nuremberg, n. d., pp.34-46.

A uni-sexual society be proposed be the feminists—that is, a society which makes no cultural or social distinction between the sexes, a society without marriage, home and family, where modesty, chastity and motherhood are scorned, does not represent “progress” or “liberation” but degradation at its worst. The result is pure and unadulterated anarchy, confusion and chaos.

If so, why is Feminism so popular?

The social order founded on materialism is the oldest and most popular. No social order is more satisfying, none so easy to evolve and so readily acceptable to the majority of men in all climes and at all times. It has such a deep attraction for the masses that its roots need not go deep into the soil nor is it necessary to raise the level of human intelligence or make any sacrifice for its sake. One requires no altruism or endurance. One need only drift with the “times.” History bears witness to the fact that no social order has so persistently come to have its sway over humanity as it has done. **Religion and Civilization,* Abul Hasan Ali Nadawi, Academy of Islamic Research and Publications, Lucknow, 1970, p.45.

Never has moral corruption and social decadence menaced mankind on such a universal scale as is the case now. The adoption of feminist ideals degrades humans lower than the animals. For animals live by their instincts and cannot do anything opposed to their nature. Among animals, homosexuality is unknown. The male is only attracted to the female of its own species. The male animals never go with lust to another male or a female to another female. Among animals, the maternal relationship is completely severed as soon as the young are able to look after themselves. In most species, the father takes no interest in its offspring. There is no such thing as modesty, chastity, marriage or filial ties among beasts. These concepts are unique with human beings. They are found in every human culture at every stage of civilization and history. The feminists wish to abolish the very characteristics which make man human and undermine the foundation of all his relationships and social ties. The result will be suicide, not only of a single nation as in the past, but of the entire human race.

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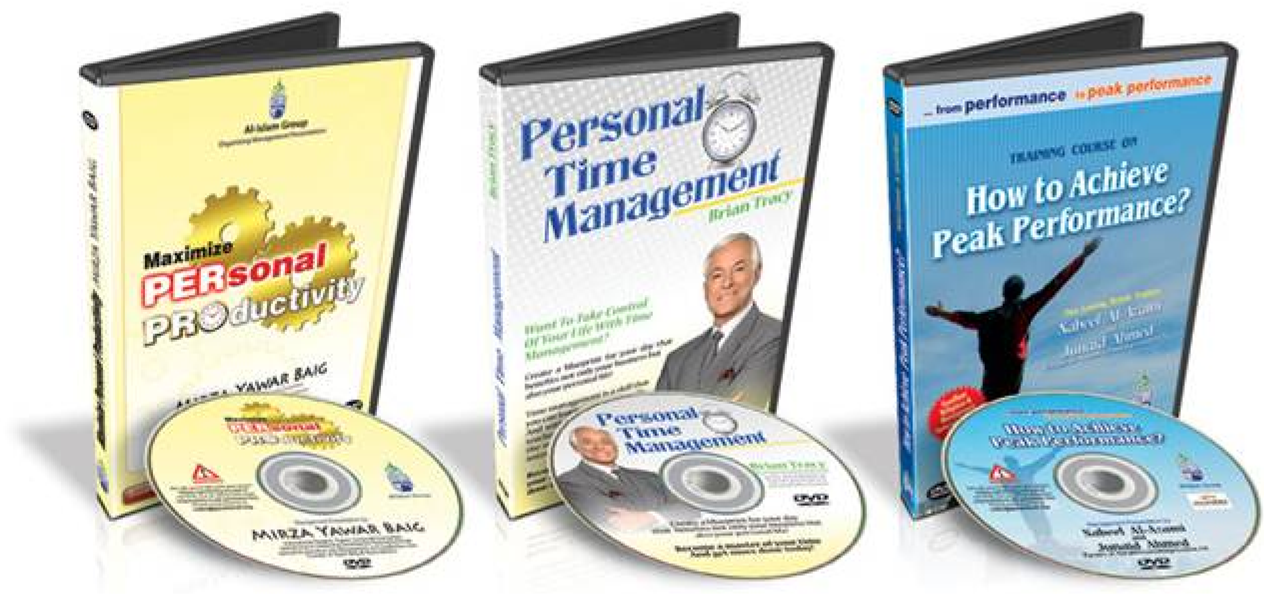
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In this powerful session by Mirza Yawar Baig, you'll learn how to increase your productivity and how to unlock your full potential for success. How to set goals and priorities, make plans for your work and personal life, increase your effectiveness and get better results in everything you do.

Mirza Yawar Baig is an International Speaker, Trainer, Corporate Consultant, specializing in Leadership Development helping technical specialists transition into Management and Leadership roles. Founder of Yawar Baig & Associates(c) Yawar Baig teaches leadership in the United States, India, South Africa, Sri Lanka, Saudi Arabia and Malaysia.

2. PERSONAL TIME MANAGEMENT

Want To Take Control Of Your Life With Time Management?

Create a blueprint for your day that benefits not only your business-but also your personal life!

Time management is a skill that you can learn quickly and easily. And with Brian Tracy as your teacher, you'll be able to see the results from this video immediately.

Become a master of your time and get more done today!

from performance to peak performance.

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3. 'How to Achieve Peak Performance'

Peak performance is about finding your optimal performance mode and holding on to it. Many people talk about 'being in the zone' or 'being in their element', but few understand why this happens and how to find this when you need it most. This element of the course trains you to understand the key factors that produce peak performance so that you can find it when you need to. These factors range from biological clocks, environmental dynamics, goals-focus, physio-spiritual balance, diet, positive self-talk and other motivational drivers.

In this motivational lecture, **two leading British trainers - Nabeel Al-Azami and Junaid Ahmed** combine their Islamic research with their extensive professional management experience in the UK and made an inspiring presentation in Jeddah to more than120 corporate professionals.
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